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Vol. 72, No. 42 November 3, 1983

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Pope, bishops, close month-long synod on penance



Photo by Larry Plaster

NEW KNIGHT — Ceremonial sword in hand, Bishop Leo T. Maher invests his auxiliary bishop, Most Rev. Gilbert E. Chavez, as a Knight in the Equestrian Order of the Holy Sepulchre. The investiture ceremonies for a large number of new Knights and Ladies took place Oct. 30 at St. Joseph Cathedral. For more details, story, page 7.

Stresses reconciliation among nations and renewal of sacramental confession

By Sister Mary Ann Walsh

VATICAN CITY (NC) — The sixth world Synod of Bishops, which closed Oct. 29, stressed reconciliation among nations, a renewal of the sacrament of penance, and the need for persons to seek penance and conversion in their own lives.

The synod ended after a month of prayer and discussion on reconciliation and penance in the mission of the church. In last Saturday's final session, synod delegates heard from the pope, who had attended almost all synod sessions, but had said nothing after opening the synod with a speech Sept. 29.

IN HIS closing address, the pope noted that synod delegates "expressed a vivid preoccupation for world peace" and said that he, in keeping with this concern, had sent personal messages to U.S. President Ronald Reagan and Soviet President Yuri Andropov urging disarmament.

"The international situation is very tense and I am also very troubled," he said.

"The Church must commit herself to use every means at her disposal to ward off the dangers which menace world security," he added.

A VATICAN summary of the synod's 63 propositions acknowledged the importance of individual confession. The summary said that 16 propositions concern doctrinal themes and give "new impulse to a catechetical action." A further 13 are "dedicated to a detailed examination of the theme of the celebration of the sacrament," added the summary.

That the final 63 documents found overwhelming approval testified to the action of reconciliation within the synod itself, where varying views had been expressed on several issues, most notably, on the use of general absolution without prior individual confession of sins.

Strong arguments for more acceptance of general absolution, without prior or even any confession of sins, came from bishops of Third World countries who said that in many Third World countries one priest may serve thousands of people separated by hundreds of miles.

THE FOUR elected delegates from the United States joined the debate with a joint statement Oct. 4 in which they asked, "How can the obligation of subsequent confession of mortal sins that already have been forgiven through general absolution be shown to have grounds in human needs and rights as well as in the structure of the sacrament of penance itself?"

They also asked: "Are danger of death and grave necessity the only times when the Church wishes to authorize or may authorize use of general absolution in the church?"

Signing the joint statement were Cardinal Joseph Bernardin of Chicago, Archbishop John Roach of St. Paul-Minneapolis, Archbishop Patrick Flores of San Antonio, Texas, and Auxiliary Bishop Austin Vaughan of New York.

THE POPE seemed to indicate in his closing speech, however, that the resolution of this debate and other doctrinal issues is now out of the synod's hands.

"The brief time at your disposal does not allow us to dwell any longer on the

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Tribunal targets Nov. 27 Code due date

By Deacon James Steinberg

LA JOLLA — More than 200 priests and deacons of the diocese gathered at All Hallows Church Oct. 26 for an all-day workshop on the new Code of Canon Law, due to be implemented worldwide Nov. 27.

Presentations by Fathers John Proctor and Mark Campbell of the diocesan marriage tribunal focused on one major aspect of the new Code, sacraments. A morning session looked at marriage in the new Code, and its impact both on diocesan marriage guidelines and the handling of annulments by the tribunal. A similar presentation is scheduled for the priests in the Imperial Valley Nov. 10 at our Lady of Guadalupe Church, Calexico.

THE TRIBUNAL stopped accepting marriage cases last June 1, noted Father Michael Gallagher, the diocesan officialis, and is currently completing a 78-case backlog under the provisions of the current 1917 Code. With the distribution of new tribunal forms at the workshop, he said, marriage cases may once again be submitted, although none will be processed until Dec. 1.

The new Code, with 1752 canons versus the 2,414 of the 1917 Code, "reflects the whole new vision of the Church in the light of Vatican Two," said Father Gallagher. The new Code, shifting from the Roman civil law foundation of the 1917 Code, looks at Christ as teacher, sanctifier and ruler and addresses the entire People of God. "The slant of the law is much more pastoral."

The ecclesiology of the new Code, said Father Proctor, is Christocentric. Thus, sacraments are viewed as "quintessentially ecclesial actions" and all ministry is effected "in the name of the Church."

ON A practical level, he noted, questions of sacramental validity will be determined in the light of whether the Church "recognizes it is a salvific action...we do owe it to our people that the sacraments we administer are ecclesially recognizable."

The new Code requires adequate preparation for the reception of all the sacraments, noted Father Proctor. The San Diego diocese already requires three months of preparation for marriage, but now, under the revised Code, "marriage preparation is a legal mandate with the force of law...not a luxury."

The three-month requirement "will remain in effect as our way of implementing" the new Code, said Father Proctor; he added that Bishop Leo T. Maher has asked the tribunal and

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LA COSTA — *Joni*, the motion picture about a woman's struggle to understand why God let her become paralyzed, will be shown at St. Elizabeth Seton Church, 6628 Santa Isabel St., Nov. 6 at 6 p.m. Admission is $1.

Church should offer 'protection, sanctuary'

By Susan Nowak

SAN DIEGO — The Roman Catholic Church in the United States should "offer protection, sanctuary and services to undocumented immigrants and refugees," a national group of Catholic social services directors stated.

The National Conference of Catholic Charities met last month in Baltimore to work out a policy statement on U.S. Immigration and Refugee policy. Father Douglas Regin from the San Diego diocese attended.

AS DIRECTOR of Catholic Community Services in San Diego, a border diocese, Father Regin had already dealt with many of those issues. As former president of the California Conference Catholic Charities, he had worked for two years with his colleagues on a similar statement for the state that passed in May.

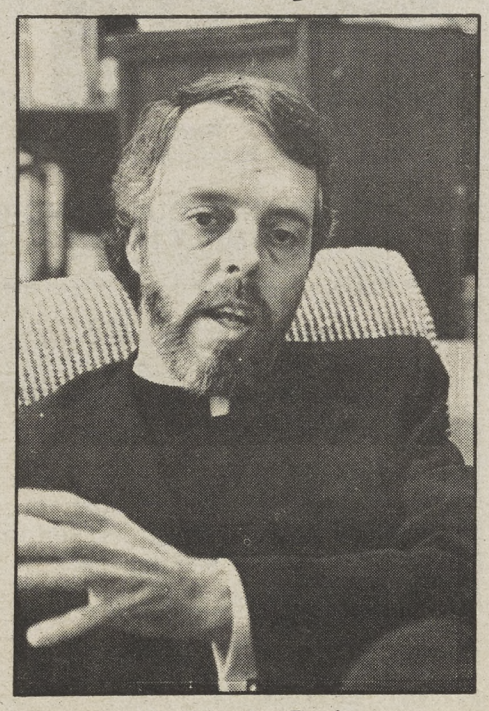
Both statements had "similar principles," Father Regin said. The national statement called for these:

- **Governmental restriction** of migration *only* when it is a question of "public morality" (exclusion of criminals) or "national security" (exclusion of those seeking to overthrow lawful authority);
- **Restricting the** number of immigrants accepted in a year "only on substantial evidence that the common good of society would be adversely affected." Even then, some persons should never be included in a numerical limitation — those seeking to be reunited with members already admitted, for instance.

The document also urges the Church and the government to do several things as part of a responsibility to migrants.

LOCALLY, FATHER Regin hopes Catholics will come to see border control and immigration as something they can reform. He hopes they will not "just write it off as a political issue but see it as a moral issue."

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Fr. Douglas Regin
'Similar principles'

Pope, bishops end synod

Continued from page 1

various questions which were dealt with in the synodal assembly'' regarding the doctrinal and practical issues raised about penance and reconciliation, the pope said. ''The document in which, with God's help, all the richness of the elements which emerged during the synod will be gathered together, will see that these concepts are adequately deepened.''

Debate on a lesser scale marked discussions regarding the relationship between a lessened sense of sin in the world and a lessened use of confession.

BISHOP VAUGHAN blamed the lessened sense of sin for less frequent use of confession.

''Confessions have fallen off because of a diminished sense of need for redemption,'' he said Oct. 4. ''Salvation seems assured to everyone and fear of going to hell has faded; even the synod documents seem to reflect this. We need a clear teaching on the possibility of losing our souls and on how we need the Church for salvation.''

Cardinal Tomas O'Fiaich of Armagh, Northern Ireland, however, took a different view.

''PEOPLE NOWADAYS look on the sacrament of penance as a special event in their lives, not a regular one. We should build on this,'' he said Oct. 5. ''We should be satisfied if the majority of Catholics confess four or five times per year.''

Sources at the synod said that synod propositions urge better formation of confessors and better religious instruction of the laity in order to address the sense of sin problem, and to create more appreciation for the sacrament.

The significance of systematic social injustices, called structural sin or social sin at the synod, and its relationship to individual sin also was a key issue. As a body, the synod delegates decried human rights abuses, discrimination and an unbalanced international economic order whereby, they said in their message to the world, ''the rich become richer and the poor, poorer.''

BUT HOW theologically to connect structural sin to personal sin was left unanswered. Even the pope had a question.

''If one may and must speak in an analogical sense about social sin, and also about 'structural sin' — since sin is properly an act of the person — for us, as pastors and theologians the following problem arises,'' the pope said. ''What penance and which social reconciliation must correspond to this 'analogical' sin?''

The pope's leading the synod delegates in the Stations of the Cross Oct. 28 exemplified a major synod theme: that penance and conversion must be a part of the Christian's life. During the act, the pope, Cardinal Joseph Bernardin of Chicago and Cardinal Timothy Manning of Los Angeles took turns carrying the cross.

DESCRIBING THE devotional exercise, Pope John Paul said it was ''a communitarian act of penance,'' which the bishops had called for repeatedly during the synod.

Briefs

'SECULAR ACTIVISM' — The Society of Jesus plans to maintain the ''promotion of justice'' as a key part of Jesuit work, but the order has seen ''mistakes made in the pursuit of this mission,'' according to the final report of the Society's 33rd general congregation. Some mistakes gave rise to the danger of engaging in ''a merely secular activism.''

SENTENCED — A Corpus Christi diocesan priest and his parish secretary have been sentenced to a year of probation after pleading guilty to transporting illegal aliens from Nicaragua and Guatemala.

ABORTION BAN — For the fifth time since 1980 the House has approved a ban on most abortion coverage in the health insurance plans of federal employees; it was sent to the Senate, which in past years has balked at the restriction.

VIOLATION? — A federal pregnancy program violates the separation of church and state, the American Civil Liberties Union said in a lawsuit. It opposes the 1981 Adolescent Family Life Act, which opponents call the ''chastity law'' because the act excludes grants to organizations which promote, provide or encourage abortion.

Official

Bishop Leo T. Maher

Friday and Saturday, Nov. 4 and 5, Indian Wells, USD Board of Trustees' retreat.

Tuesday, Nov. 8, noon, San Diego, University Club, Ecumenical Social Services luncheon.

Tuesday, Nov. 8, 5:30 p.m., San Diego, St. Charles Borromeo Church, investiture of Msgr. Robert T. Callahan as an honorary papal prelate.

Wednesday, Nov. 9, 3:30 p.m., San Diego, St. Charles Borromeo Church, bishop's meeting with Sisters.

Thursday, Nov. 10, noon, Spring Valley, Noah Homes Board of Director's meeting and luncheon.

Thursday, Nov. 10, 7 p.m., San Diego, St. Charles Borromeo Church, bishop's meeting with Sisters.

Friday, Nov. 11, 5:30 p.m., Chula Vista, Precious Blood Church, investiture of Msgr. Albert M. DeZaeytyd as honorary papal prelate.

Father Peter M. Escalante
Secretary

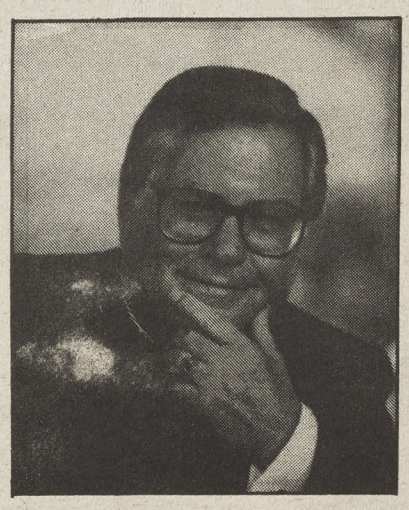
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on the
occasion of his investiture
as prelate of honor
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from 2-5 p.m. at
St. Charles Borromeo Church
2802 Cadiz



RENEW TREE — Msgr. Sean Murray, pastor of St. Therese Church in Del Cerro, and Barbara Faucher, chairman of the RENEW prayer network there, admire an enameled copper foil RENEW tree made by Diane Montag, a parishioner.

RCIA, RENEW: Same goals, differing aims...

By Deacon James Steinberg

Two formation days for sponsors of adult catechumens this fall point to a new maturity in the implementation of the Rite of Christian Initiation for Adults (RCIA); they also raise some questions about the program's relationship to RENEW, now under way in almost all of the parishes in the diocese.

The RCIA is now in its fifth year in some of the two-dozen parishes currently using the program. It brings non-baptized and other non-Catholic adult converts into the Church by stages over a year's time. The catechumens, assisted by sponsors who make a journey of faith together with them, are usually received into the Church by baptism or profession of faith during the Easter Vigil on Holy Saturday.

THIS YEAR, for the first time, the adult sponsors are being offered two spiritual formation days as a "complement" to the catechumenate programs conducted by their parish coordinators, said Sister Irene Cullen, RSCJ, co-director of the diocesan Office of Evangelization and Adult Education.

The first was Oct. 29 at St. Mary Magdalene parish; there will be another Nov. 13 at St. Therese Church.

The goals of both the RCIA and RENEW are the same, says Sister Irene, but they speak to two different groups.

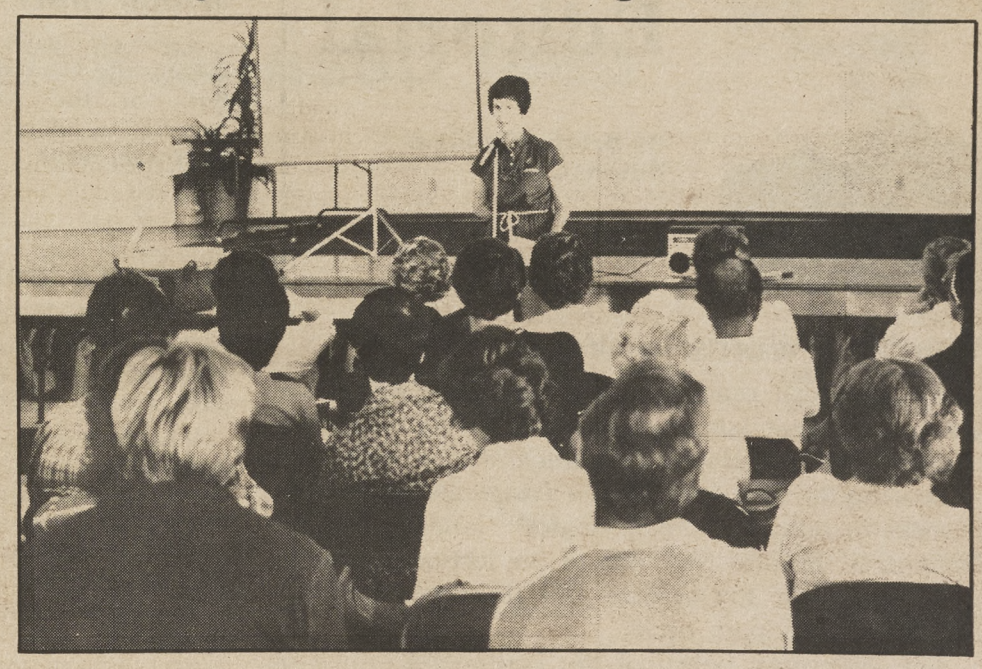


Photo by Larry Plaster

FORMATION DAY — Sister Irene Cullen, RSCJ, co-director of the diocesan Office of Evangelization and Adult Education, talks with RCIA sponsors at St. Mary Magdalene parish hall Oct. 29.

While the RCIA brings adults into the Church, RENEW "envisions a spiritual growth of the people of God as a vibrant faith community through...teaching and witnessing to the Word of the Lord, developing a vibrant faith community, and establishing justice formation and action."

THE RCIA counts on RENEW to "energize and inspire and support the converts-to-be," said Sister Irene. "RENEW is a solid way to prepare future sponsors for our catechumenate."

What about those parishes that have both RENEW and an adult

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Peace courses set...

ESCONDIDO — The U.S. Catholic bishops have asked people to "let this (arms) question interrupt our daily lives." At Bishop Leo T. Maher's request the Diocesan Peace and Justice Commission will offer parishes a four-week course on ***The Challenge of Peace: God's Promise and Our Response.***

The in-depth reflection and dialogue sessions on the bishops' war and peace pastoral letter will cost $5 for materials. Following is a list of places and times the sessions will be held:

- **St. Mary Church,** 1160 Broadway, Escondido, Nov. 21 at 7:30 p.m. Four consecutive Mondays. Details 743-4792.
- **Ascension parish,** 5335 La Cuenta, Tierrasanta, Nov. 22 at 7:30 p.m. and continuing on Tuesdays. More 279-2735.
- **Christ the King Church,** San Diego, 29 32nd St., Nov. 23 for four Wednesdays. Information: 231-8906.
- **St. Martin of Tours parish,** 7710 E. El Cajon Blvd., La Mesa, Nov. 28 at 7:30 p.m. on Mondays. Details: 461-7928.
- **St. Pius X Church,** 36 E. Naples, Chula Vista, Dec. 1 at 7:30 p.m. on Thursdays. More: 420-9193.
- **St. Mary Church,** 428 S. Fifth St., El Centro, Dec. 3 and 10 from 1-4 p.m. Information: 353-6822.

DCCW meets, elects, gives $15K to vocations

By Susan Nowak

MISSION VALLEY — If the new president of the Diocesan Council of Catholic Women has any influence, more Church women's organizations will link up with the DCCW, she said shortly after her election.

Mrs. William J. (Maude) Butler, 79, a parishioner of Our Lady of the Sacred Heart parish, San Diego, was elected to a two-year term at the annual DCCW convention, held this year at the Stardust Hotel. The Oct. 26 event drew nearly 250 women for elections, reports, a Mass concelebrated by Bishop Leo T. Maher, and a luncheon.

THE LUNCH culminated with the presentation of a record-breaking check for $15,500 for the vocations office. Father Peter M. Escalante, the diocesan vocations director who said he is "a product of the DCCW's efforts," accepted the check. (Franciscan Sister Bonnie Pelloux, associate vocations director, also attended the luncheon.)

The DCCW helped fund a vocations test and retreat that Father Escalante took part in as a University High School senior.

"When we talk about encouraging, fostering and supporting vocations we are talking about fostering and supporting the future of the Church," Father Escalante said.

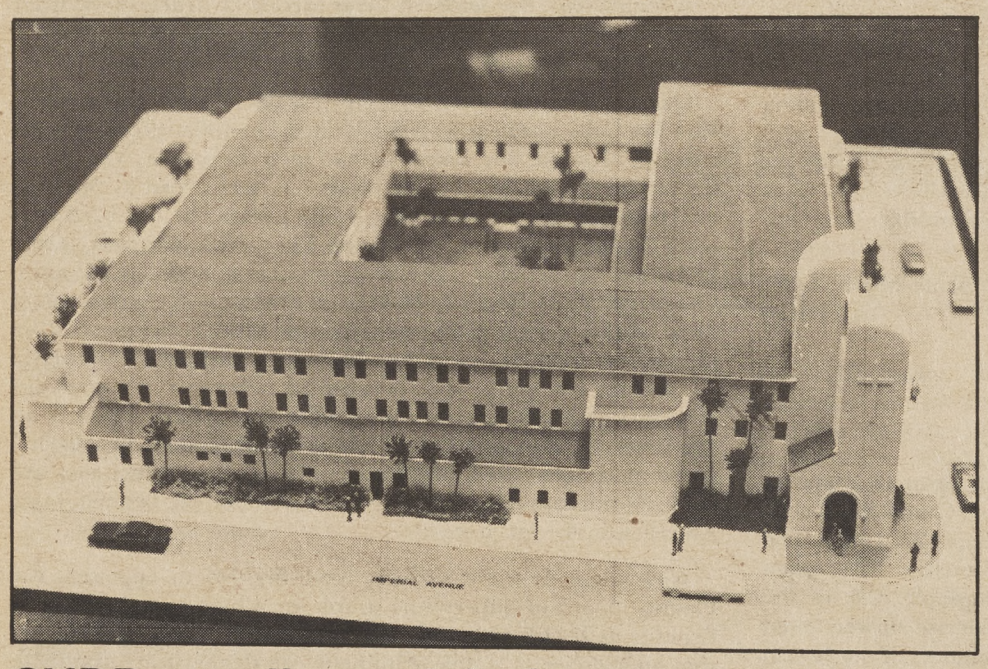
THE VOCATIONS fund is the major

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Photo by Susan Nowak

NEW OFFICERS — Pictured with Bishop Leo T. Maher are the new DCCW officers elected last week at the group's convention. They are (from left): Charlotte Louth, second vice-president; Viola George, first vice-president; Maude Butler, president; Evelyn Magee, former president; Ruby Bridwell, secretary; and Eleanor Kaminsky, the new DCCW treasurer.



SVDP unveils model of emergency center

SAN DIEGO — The Saint Vincent de Paul Center Nov. 8 will unveil a model of its proposed emergency facilities center.

At the same time, the Bank of America Foundation will present Father Joseph Carroll, center director, with a check for $25,000 as the first payment of a $50,000 pledge for the center. The donation will bring the total amount of cash and pledges to $1.4 million.

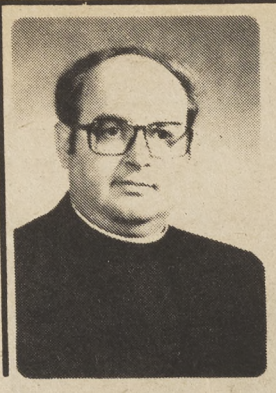
CONSTRUCTION will begin next spring. Architects of the structure are Krommenhoek-McKeown and Associates.

Presently the Saint Vincent de Paul Center houses more than 200 people at the El Cortez/Travelator, provides sandwiches and coffee each morning to 150 persons and sponsors SHARE, which distributes food to 10,000 needy families.



Photo by Larry Plaster

NEW MSGR. — Msgr. Francisco Aldasoro, pastor of Our Lady of Mt. Carmel Church in San Ysidro, was formally installed as an honorary papal prelate by Bishop Leo T. Maher Oct. 26. Flanking the new monsignor are Fathers John Beatty (left) and Luis Bernal, SVD, associates at the parish; the bishop, in mitre, follows. Three more monsignors will be installed this month.



Editorial

By Brother William Bilton, CJM

Words — Words — Words

An unofficial rendering of Scripture readings for the coming year has been released by the lectionary committee of the National Council of Churches.

Bearing the title ***An Inclusive Language Lectionary***, it seeks to minimize "male-biased" language in the Scriptures. Similar revisions of the lectionary are in preparation for the second and third years of the three-year lectionary cycle.

The governing board of the National Council of Churches has not formally endorsed the lectionary. Archbishop Iakovos of the Greek Orthodox Church and Bishop James Crumley of the Lutheran Church in America have voiced objections to it.

The lectionary is not a new translation of the Scriptures, but rather a revision of the ***Revised Standard Version*** of the Bible. It was prepared with a specific intent of neutering the language used in the Bible to refer to Almighty God.

Thus, reference to God as "Lord" becomes "Sovereign One," and "Kingdom" becomes "Realm." "The Son" as a reference to Christ has been changed to "The Child." The Christological title "Son of Man" is changed to "The Human One."

The project was undertaken in response to a militant feminist claim that the Bible is sexist and discriminatory.

Surely, anyone who is genuinely familiar with the Scriptures must recognize the shallowness of such a claim.

In the liturgy of the Church, there is room for improvement in making the language of worship all-inclusive.

However, this inelegant and often inaccurate revision of Bible passages could make the effort to improve the language of prayer seem trivial and even ludicrous.

Earth-bound as we are, we do not have an adequate language to speak of God. When we speak of the Supreme Being we are often reduced to using human attributes as a way of describing divine uniqueness.

The inspired words of the Bible are strikingly sophisticated in adapting human terminology to speak of God.

Our doctrine and theology must always remind us that when we speak of God in human terms, we do so by way of analogy.

All in all, the lectionary is expressive of this age's preoccupation with words and neglect of substance.

It calls to mind the passage from Hamlet:

"My words fly up,
my thoughts remain below:
Words without thoughts,
never to heaven go."

SOUTHERN CROSS

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Letters . . .

Which first?

Re the abortion issue, which came first: the Supreme Court opening of Pandora's Box, or the American Medical Association doing away with the hippocratic oath?

Frances J. Woodson
San Diego

Bishop's 'defense'

We should all rise and thank Bishop Maher for his defense of our Holy Father John Paul II which appeared on the front page of the Oct. 20 ***Southern Cross.***

It has been a source of great anguish to many of us who love and revere him as the Vicar of Christ on earth, to have to listen to the subtle and sometimes not so subtle criticism of him coming from those who should be his staunchest defenders, namely the clergy, Religious and Catholic press.

We should all pray daily. That respect for the successor of Peter and the Magesterium of the Church, will be soon restored to our Catholic people.

Claire A. Mulligan
Carlsbad

Kill who?

Nancy Brown (article entitled, *Pro-lifers Urged to Drop "Ugly" Tactics)* clearly has a 'kill the messenger' mentality! The gentle approach has been tried for more than 10 years and has not helped some 15 million babies and mothers. Do we want the same statistics for the next 10 years?

Does telling the truth about the killings become an un-Christian action in Nancy Brown's viewpoint?

There are many of us who are practicing Catholics who do not share her weak and carelessly voiced advice. We strongly believe God is the Creator, we believe in the sanctity of life and want to use every means that will preserve life for the unborn.

Dorothy Coursu
San Diego

'Ludicrous'

Nancy Brown has offered ludicrous suggestions at the CCD congress in El Centro to pro-life workers. She prefers politeness and no confrontation of those responsible for the killing so that she and other pro-lifers will be socially accepted insted of being effective in stopping abortion.

If Jesus could whip the money changers out of the temple, what would he have us do toward the doctors who casually rip, suck and burn babies in the womb of milions of women?

Those working to stop the killing should not concern themselves with maintaining a garden club image, rather they should roll up their sleeves and work and fight those responsible for this wholesale massacre.

Anne-Marie Tyler
San Diego

Too much?

Southern Cross gave far more attention than necessary to the "Guido Sarducci" affair last week (***SC,*** Sept. 27, 1983). The story warranted neither first-page coverage nor a photograph. Use of the word *defrocked* was likewise unwarranted and inaccurate, as members of the Jewish Community had freely decided to request that Mr. Novello not appear in clerical attire at his performance benefiting the Hebrew Home.

Rev. Richard F. Duncanson
San Diego

All letters are subject to editing and must be signed with full name, address, and telephone number in order to be considered for publication. Mail letters to: Southern Cross, Letters to the Editor, P.O. Box 81869, San Diego, CA 92138.

The Pope Speaks



Remain faithful

VATICAN CITY (NC) — In a talk to a group of U.S. bishops Oct. 22, Pope John Paul II stressed the importance of remaining faithful to the church's magisterium (teaching authority).

"It is as a minister of God's word, acting in the power of the Holy Spirit and through the charism of his episcopal office, that the bishop manifests Christ to the world, makes Christ present in the community, and effectively communicates Christ to all who open wide their hearts," the pope said.

The pope added that the bishop's mission also includes defending the word of God "against whatever would compromise its purity and integrity."

If we understand the nature of the church, "we will not be surprised to find, in every generation of the church's life, including our own, not only sin, but some measure of error and falsehood," the pope said.

The pope added that in looking at the development of the church's doctrine, bishops should realize that "the present or 'current' teaching of the church does not admit of a development that is either a reversal or a contradiction."

"But these insights of faith and this 'sensus fidelium' are not independent of the magisterium of the church, which is an instrument of the same Holy Spirit and is assisted by him," he said. "It is only when the faithful have been nourished by the word of God, faithfully transmitted in its purity and integrity, that their own charisms are fully operative and fruitful."

In their role of teaching theology, he added, "theologians are called upon to open the treasure of faith even wider and to inculcate respect for the magisterium, which in turn guarantees the interpretation of God's word."

Reflection

By Sister Carolyn Link, CPPS



The gift and burden of awareness

A month ago, the ***Southern Cross*** carried an article on its front page entitled "Labor Day, 1983: Just a Three-Day Weekend?" I remembered glancing at it and turned to the next page.

One evening this week I received a phone call from a Sister who has been working with the United Domestic Workers for a number of years. She asked if I had seen the article. Yes, I saw the article, I said, but I must confess I hadn't read it. She told me, then, of the plight of over 3,000 persons in our area who work for the County of San Diego. They work, she said, in the In-Home Supportive Services program and in County 'language' are called "Independent Providers." Almost all of these workers are women, 40 years and older, who spend their time going to the homes of the sick, the handicapped, the elderly — caring for them and performing whatever services are necessary to make sure they are properly cared for. There is no overtime pay though many of these "Independent Providers" spend more hours than the 40-hour work week for which they are paid the minimum wage and receive none of the benefits most Americans take for granted.

Now some of these workers have decided to approach the County Board of Supervisors to ask for a living wage and such benefits as health insurance and retirement. Sister pointed out that an exercise in simple arithmetic can demonstrate that these workers are 'worth their weight' for they are saving the taxpayers of the County thousands of dollars with their invaluable services. Consider, she said, how much more it would cost to care for these same sick, handicapped, and elderly persons in State or County institutions.

What can I do, I asked. Do whatever you can to help make the plight of these workers known — that they are working for a minimum wage with no benefits and no recognition that they are employees of the County. Let the County supervisors know that you expect them to take action to correct this injustice and to recognize the work of these "Independent Providers."

Now I am asking you — will you help me to do this?

Our Christian Way of Life

By Enid Lanyon

He will not crush a bruised reed

Last week I received a letter from a man in the state correctional center of Vermont. Somehow, he had come in possession of an issue of the ***Southern Cross*** and read the *Christian Way of Life* article. Could I help him with advice, he asked?

His letter was simple — a recitation of the facts of his predicament. He is serving a term for extortion and his wife of 18 years is divorcing him. "Our parish priest," he adds, "thinks the divorce will be best for both of us." In the simplicity and bald factual statements, I sense a quiet desperation and although he did not write the words, "I don't know where to turn," they seemed to speak between the lines.

IT SET ME thinking of the thousands of people across the country who might be sitting alone in a cell or motel room — or, for that matter, in their own homes — experiencing that same feeling of desperation and aloneness. We may not feel much sympathy with the man who wrote the letter, nor with many others who have had to suffer for their mistakes, but the human need remains and we have a responsibility there.

We all make mistakes of judgment. We all make foolish decisions. We do not all make criminal decisions, of course, but often the things we do are destructive and deeply harmful to others, and in the eyes of God, we might well wonder where the greater offense lies.

If we are fortunate, circumstances will compel us to face the consequences of our actions and decisions, and so take responsibility for our lives, although we must also admit and accept our culpability. With such an attitude, we are able to learn a bit more about ourselves and grow a bit nearer to maturity; without it, the difficulties and sufferings we will no doubt experience, simply make no sense and give rise to anger and resentment — which, of course, in turn gives rise to more thoughtless decisions and probably more serious mistakes.

SO WHAT would we tell a man in a Vermont jail, living on the quiet edge of desperation? If you break the law you must be ready to suffer the penalty? Of course. But may we not also assure him that despite his crime, his value as a human being is not diminished in the sight of God whose love for him has not faltered? May we not encourage him to look for what is good in himself rather than concentrate on what is wrong, and so lift his vision a little higher?

The way in which we see ourselves directs the way we act and live. If our image of ourselves is good, if we see ourselves as worthwhile, valuable people, our life attitude will be positive and ongoing and productive. If we are persuaded that we are worthless, useless, of no interest or concern to others, we will have to find a substitute for self-esteem in other ways — cheating the system, abusing those who symbolize success of any kind, seeking power through violence and bullying. Anything to disguise our hatred of the outcast we think we are.

To a man whose wife has left him because she no longer loves him, can we not point out that the fault may not lie entirely with him? Can we not suggest that the inability of one person to love another does not necessarily make the unloved one unworthy of love or less lovable? Whether or not we love another is a decision we make and it does not depend on the lovability of the other person. Sometimes the very things that we loved before become the reason for our defection, perhaps because we have changed and our expectations of our partner have also changed.

SOMETIMES, OF course, the partner changes and we cannot accept the difference, but all the same, it takes a distinct and willful decison to stop loving. It is a severe blow to our ego when, after all those years, a spouse decides to walk away from all we shared and from the love we offer, but it should not be allowed to diminish us in our own eyes. We are the same people we were before, infinitely lovable — or God would not love us as He does; infinitely worthwhile or He would not have given us life; with infinite potential because we are made in His image.

Would it help the man in Vermont to say these things to him? Or shoud we simply cry "Peace! Courage! The best is yet to come!"? God is never far from the broken hearted, and the bruised reed He will not crush.

Ins and Outs

By Most Rev. Norbert F. Gaughan
Auxiliary Bishop of Greensburg, Pa.

Chain-pulling

Another phrase seems to have come from nowhere to become commonplace. A person will say, "I like to pull his chain." He indicates thereby that by some remark or action directed to another, he expects a reaction which is almost predictable, determined. This may be an instant relation to the phrase "rattle his cage," which carries a further meaning, that the expected reaction may be a little violent.

Where did "pulling someone's chain" begin? It may have its reference point in some of those dolls or toys which had a little string emerging from the back. When you pulled that string a mechanism was activated which either had the doll speak or perform. So when the chain is pulled, you knew what the reaction would be. It can also refer to puppetry; not those hand puppets but the kind that dangled from long strings. Pulling the cord gave life to the puppet. But it reacted the way *you* pulled the string.

RATTLING SOMEONE'S cage may not be a Christian act; no one should want to provoke angry reactions. On the contrary, pulling one's chain, however, is one type of behavior that is very much in vogue. It is, in fact, a favorite on all sides.

Frequently some employ the chain of religion: now as a priest you would *want* to do this; this is what the pastor's job is.

Somebody in the ecclesiastical or civic community wants a job done. He places a call to the head man, i.e., the bishop; the caller "pulls his chain" by speaking to him of civic or religious responsibility to get some result. The leader reacts in turn and calls the local person to urge special action on the project.

BUT IT works in another way too. This happens when a pastor will say "no" to some request or proposal for good reasons. The person turned down will then say, "Well, I will call the bishop" — he threatens to pull someone's chain to get what he wants. Some people make such procedures a regular course of action. It forestalls any work on their part, any responsibility. There is little need to expend personal energies, nor face any demand to do one's own task. By knowing which chains to pull, the party hopes to short cut the process with a minimum of labor or personal involvement. Those who pull chains often get results far in excess of the project involved. But, at least in interaction among Christians, it is not quite in keeping with the "good news."

There has been an awful lot of chain-pulling going on in the Church. Some priests are understandably unhappy. They expect that if they are put in charge of the spiritual welfare of the people in the parish, then they should be trusted to do their job and believed when they say "no" in some matters. Unhappily, it's easier to take the shortcut.

That can apply to Sisters who are principals of a school, to associate pastors handling a project, to Catholic teachers in charge of a class. In fact, too often in Church administration, standard operating procedures are far from the Gospel and closer to the techniques of corporate management.

Moral Perspectives

By Rev. Gerald Coleman, SS

Growing old — III

Many people living in old age are witty, charming, wise, engaging, and very much in touch with life. At the same time, there are a host of older persons who suffer from isolation, loneliness and depression, factors which cause deep withdrawal, demonstrated in various ways.

This is a true moral problem. Erik Erikson challenges us toward the necessity of re-thinking old age, especially in this culture which places so much stress on the attractiveness of youth.

We have already written of the central importance of **hope,** a factor in the life of the older person probably more vital than a healthy cardiovascular system. We have been in the process of analyzing this need for hope in the older person.

WE NOTED first of all the mental health problem of depression, a deep human factor which fights against hope in many people, and certainly in the older person facing various degrees of loss: e.g., of friends, of loved ones, of contemporaries, of self-management.

Depression symptoms in the older person can mimic other mental health problems. We noted earlier, e.g., how depression can be wrongly diagnosed as Alzheimer's disease. Common symptoms of depression in the older person are apathy, listlessness, feeling empty inside, lack of social interaction, and memory complaints.

A SECOND factor that necessitates a profound consciousness in anyone dealing with older people is the awareness that the older person should never be **rushed.** We must learn to deal with the older person on his or her own time; and not on our own, no matter how hurried we might be.

Never force change simply because it will make **us** feel good. The crucial factor here is always the true capacity of the older individual. We often think that an older person's awareness of life is the same as our own. It may not be. We must be sensitive to this probability and try to see life right now as the older person sees it: e.g., filled with many exhausting and troubling challenges.

At the same time. we should never underestimate what the older person can do or is aware of. The person's non-verbal abilities should never be equated with mental emptiness.

I NOTED recently when visiting an older person that the people with me were constantly patting the older person on the head. One individual even said, "You're a good old thing!" While such actions are perhaps understandable and doubtlessly represent an attempt to be kind, they are in fact insensitive and dehumanizing. Such actions actually treat the older person as an object; and as a child.

The critical factor here is, then, respect and honor. This person is blessd with a human dignity, probably far beyond our own.

PERHAPS SOME of the older person's outward manners, postures and behavior are less than gracious or inviting. This should never be an obstacle for us to see beyond these factors to the simple dignity of life within the person.

Care for the older person carries the unique potential to unmask our illusions (e.g., of what is obvious; or what is socially acceptable). Care for the older person sustains the potential of criticizing our often unconscious misconceptions about life and love.

Care for the elderly starts by allowing the elderly to care for us.

Tribunal targets Nov. 27 Code due date

Continued from page 1

Father Frank Penko of Catholic Community Services' Department of Family Life to cooperate in additions to the current programs "to flesh out this new Code."

U.S. MARRIAGE tribunals, currently exempt from the mandatory canonical requirement that all affirmative nullity decisions be reviewed by a court of the second instance, will no longer be able to follow those special procedural norms, said Father Proctor; he indicated that the Holy See is displeased with the number of annulments being granted by U.S. tribunals.

Decress of nullity granted here will automatically be reviewed by a defender of the bond in either the San Bernardino or Fresno tribunals, he said, with the San Diego diocesan tribunal acting in a reciprocal manner for the other two dioceses.

Of special importance locally is an *Interim Pagella of Faculties for Sacramental Celebration in the Diocese of San Diego* issued by Bishop Maher, to take effect Nov. 27.

IN IT, the bishop, in accord with the new Code, has granted pastors (and, where applicable, associates and deacons), faculties covering a wide range of sacramental situations, as well as limited situations where they may legitimately dispense from law or other obligations.

The entire implementation of the Code stresses that "sacraments are for people," said Father Proctor. "People are not legislated for sacraments. We are trying to administer sacraments as validly as possible for as many people as possible."

In an afternoon presentation, Father Mark Campbell looked at sacraments and sacramentality as envisioned by the revised Code. "It is in His sacerdotal role, His role as the Great High Priest, that Christ sanctifies His people...this sanctifying mission is contained uniquely in the liturgy of the Church," he said.

WORSHIP IS always carried out in the name of the Church and by persons "legitimately deputed for it...through actions approved by legitimate authority," said Father Campbell. "Liturgy is never a matter of private devotion."

Sacraments are "of the essence of the Church; they are at the essence of the Church as a visible reality," said Father Campbell. But since they are also for the individual in his relationship with Christ and for the good of the community in building community, the revised Code has "an added thrust toward this ecclesial dimension of the sacraments."

The current 1917 Code, to lapse in little more than three weeks' time, "was concerned with the elements of the sacraments — the matter and the form which would, if properly executed, affect...the reception of the grace of the sacrament — and so the legislation was more rubrical in nature," said Father Campbell.

THE "SPIRIT" of the revised Code, especially with regard to the three sacraments of initiation (baptism, confirmation, Eucharist), puts a greater stress on the "ongoing dimension" by seeing the sacramental celebration "as a peak moment — a time when grace would be given...not simply a human event. It is not simply a rite of passage. It is not a social rite. It is a time when the sacraments effect what they signify (St. Thomas), a time when a special grace is given," said Father Campbell.

A number of practical issues often misunderstood, especially relating to the sacraments in an ecumenical context and the question of altar girls, were also discussed by Father Campbell.

Canon 813 of the 1917 Code positively excluded women from serving at Mass, but Canon 906 of the new code says that a priest may not celebrate the Eucharistic sacrfice without the participation "of at least one of the faithful," unless there is a good and reasonable cause for doing so. What happens when that one "faithful" person is a woman?

IN ADDITION, women are positively excluded from being *installed* in the permanent ministries of lector and acolyte, but are allowed to *serve* as lectors during Mass — "The reason for this is that the Holy See is absolutely determined to stamp out any further talk about women's ordination," said Father Campbell.

Since the maleness of the altar server is not addressed in the new Code, does the dropping of this grant permission for female altar servers? "It does not *exclude* them, but it does not *include* them," said Father Campbell.

"The issue of altar girls is addressed in liturgical law," he said, and Pope John Paul II has excluded them in *Inestimable Donum*; most canonists believe that while the bishop may dispense from canonical law where the Holy See gives him the faculty, liturgical law is reserved to the

Please turn to page 10

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SHARP, William T. Husband of E. Theresa Sharp; father of Sherry Pawless, Vikki Mauryama, Katherine Fletcher, Bill Taylor, Al and George Moody; brother of Sadie Armour, Mildred Watson, Robert L. Sharp; five grandchildren. Funeral Mass: October 26 at San Diego Mission De Alcala Church.

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SALAZAR, Joseph A. Husband of Lazarita Salazar; father of Clara S. Cardenaz, Connie S. Duarte, Ernest D., Alex and Vincent Salazar; brother of Juanita Padilla; 18 grandchildren; 13 great-grandchildren. Funeral Mass: October 26 at Our Lady of Angels Church.

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BERTHOLD, Georgia (Lucille). Mother of Frank and Bud Dexter and Eva Burke; eight grandchildren. Funeral Mass: October 27 at San Diego Mission De Alcala Church.

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MARINO, Antonina. Wife of Gioacchino Marino; mother of Rosalia D'Acquisto and Anna Crivello; sister of Giovanni, Carmela, and Caterina Tarantino, Dorotea Cresci; nine grandchildren; two great-grandchildren. Funeral Mass: October 27 at Our Lady of the Rosary Church.

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Knights of Holy Sepulchre invest 90 here

SAN DIEGO — One of the oldest orders of chivalry, the Equestrian Order of the Holy Sepulchre of Jerusalem, held its annual concelebrated investiture Mass for the Western Lieutenancy at St. Joseph Cathderal Oct. 30.

Seven bishops and 23 persons from San Diego were among the 90 inducted into the order at the 2 p.m. Mass concelebrated by Bishop Leo T. Maher, grand prior of the Western Lieutenancy.

THE LIEUTENANCY includes 11 western states. The last time its annual investiture Mass was offered in San Diego was 1977.

Sir John D. Boyce, vice president for financial affairs at University of San Diego, became the new lieutenant when Dr. William J. Doyle stepped down. Dr. Doyle, who is now the lieutenant of honor, was the first to hold the leadership position in the 10-year history of the Western Lieutenancy.

Bishop Maher was the homilist of the investiture Mass in which these bishops were installed as knight commanders with a star: Auxiliary Bishop Gilbert Chavez of San Diego; Bishop Joseph Federal, retired from Salt Lake City, Utah diocese; Bishop Roger Mahony of Stockton; Auxiliary Bishop Manuel Moreno of Los Angeles; Bishop Thomas J. O'Brien of Phoenix; Bishop William Weigand of Salt Lake City; and Bishop Thomas Clavel.

ARCHBISHOP JOHN R. Quinn of San Francisco had planned to be inducted at the ceremony, however, the death of his predecessor, Bishop Joseph T. McGucken, prevented him from attending. Bishop McGucken was in the order with the title Knight Grand Cross Holy Sepulchre.

On October 29, the order held a memorial Mass at the Immaculata for deceased members of the Equestrian Order of the Holy Sepulchre of Jerusalem. Bishop Maher offered the Mass and Msgr. I. Brent Eagen, chancellor of the diocese, gave the homily.

Bishop Maher's rank in the order is Knight Grand Cross Holy Sepulchre.

DCCW meets, elects...

Continued from page 3

fund-raising effort of the DCCW each year. This year's total was the highest ever raised by the council for the vocations office.

Bishop Maher thanked the women, saying, "I know how many sacrifices you have made to obtain it." The DCCW's efforts serve as a "witness" to the importance of fostering vocations, he said. "The more sacrifices we make individually, it seems to assist other individuals to recognize the worth is there."

Thirty years of effort went into Mrs. Butler's bid for the DCCW presidency, she said. "When something comes to you that you have wanted so long and worked for so long you are happy and then you have to pray to God to help," she said.

MRS. BUTLER plans to spend her presidency witnessing to the worth of the DCCW in an attempt to get more women's groups to join. She also plans to continue the emphasis on vocations fund raising.

The DCCW was set up under Bishop Charles F. Buddy, and, "he called us his right hand. We still follow that same goal," Mrs. Butler said.

She takes over for Mrs. Evelyn Magee, who feels the DCCW's major accomplishments while she was at the helm were finishing the St. Therese Chapel in the Immaculata and raising the record-breaking amount for the vocations office.

SHE THINKS the DCCW is "very necessary" to the Church "because we are women together working for the betterment of the Church and the community. We're a major part of the Church," Mrs. Magee said.

The cooperation of all members is needed to keep the DCCW alive, Mrs. Magee added. "It's working together."

Ruby Bridwell, the Santa Sophia parishioner who was elected DCCW secretary, says she "loves" working for the diocese because "I know I'm working for Him. It's my strength."

"I REALLY believe the role (of DCCW members) is to help each other by helping God. Actually we are to carry out the wishes of the bishop. Ultimately our goal is to help each other through the grace of God," Mrs. Bridwell added.

Also elected at the convention were Charlotte Louth, second vice president; Viola George, first vice president; and Eleanor Kaminsky, treasurer.

Recent Film Classifications

- ***All the Right Moves*** (Fox): O, morally offensive; R, restricted.
- ***Dead Zone*** (Paramount): A-III, adults; R, restricted.
- ***Deal of the Century*** (Warners): A-III, adults; PG, parental guidance.
- ***The Return of Martin Guerre*** (International Releasing): A-III, adults.

TV Film Fare

Saturday, Nov. 12, 9-11:15 p.m. (CBS) ***9 to 5*** (1980): Dolly Parton, Jane Fonda and Lily Tomlin are three exploited secretaries who rise up in revolt against an autocratic boss. Starts as promising satire, turns into sheer silliness, and then begins to drag fearfully. Rough language, sexually oriented jokes. A-III, adults; PG, parental guidance.

Hyde extended one year; federal abortion $ nixed

WASHINGTON (NC) — Congress gave final approval Oct. 20 to a one-year extension of the Hyde amendment ban on federal funding of abortion.

The House and Senate earlier had approved differing versions of the amendment, named after its chief sponsor, Rep. Henry J. Hyde (R-Ill.). A House-Senate conference committee then agreed to extend previously existing language, which permits federal abortion funding only in cases where the life of the mother is endangered.

THE FINAL action came when both bodies agreed to the conference committee's recommendations.

The measure was attached to an annual appropriations bill for fiscal 1984 for the Departments of Labor and Health and Human Services. President Reagan was expected to sign the measure but had not done so by Oct. 24.

The House on a 231-184 vote Sept. 22 approved a version of the Hyde amendment which would have denied abortion funding even in life-of-the-mother cases. But Hyde noted then that the House was approving the more stringent measure only because of a parliamentary quirk and that the life-of-the-mother exception would be restored in the conference committee.

SENATE OPPONENTS of the Hyde amendment had been expected to challenge the measure when it reached the Senate floor by proposing additional exceptions in cases of rape or incest. But the challenge never materialized when the Senate approved the measure Oct. 4.

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RCIA, RENEW: Same different

Continued from page 3

catechumenate? Is there a potential danger of putting adult education on a back burner during RENEW, if for no other reason than key people, with many demands on their time, might have to decide between the two?

"In parishes where there is RENEW and the adult catechumenate, there will need to be care-filled preparation together by leadership groups to insure their inter-relatedness and mutual enrichment," said Sister Irene. "RENEW and the adult catechumenate are inter-related, and should interface."

THE ADULT catechumenate is clearly for the unbaptized and the not fully sacramentalized, said Sister Irene, while RENEW is for those already baptized. And in terms of providing a pool of fully evangelized potential sponsors for the catechumenate, RENEW "is a blessing, especially down the pike."

Sponsors are a vital link between the Church community and the catechumen, said Sister Irene, and they, too, benefit from the catechumenate. "Oftentimes they experience a profound renewal and conversion themselves. They are very much part of the RENEW spirit that is sweeping our parishes. I forsee that as a result of RENEW, more people will be ready to carry on this key ministry of the RCIA and the Church."

RENEW will pay dividends once the catechumens are received into the Church and become regular members of their own parish communities, said Sister Irene.

"AS AN educator I recognize the needs of these people to have a praying and welcoming community ready to receive them. RENEW is going to intensify that."

The formation days for the sponsors center on "discipleship and its understanding in the early Church," said Sister Irene. "We first have to look at our own life and our relationship to Jesus and intensify that relationship. Only then are we able to assist others into that relationship. We have to increase our own awareness of how we can be that companion-disciple."

In addition to her optimism about RENEW's potential dividends for the adult catechumenate, Sister Irene believes RENEW will also result in more people asking for more in the way of opportunities to enrich their own faith.

"WE ANTICIPATE renewed interest in small Scripture and adult education study programs," she said. We are prepared to offer annotated resource lists for ideas as well as our own Diocesan Mary Star Scripture Study Guides. Small RENEW groups may wish to continue between RENEW semesters. Our office will also continue to provide the services assigned to us this spring through the fall to large and small group committees and facilitators of small groups."

CHD collection set for Nov. 20

SAN DIEGO — November 13-20 has been designated "CHD Week" in the diocese by Bishop Leo T. Maher. The Campaign for Human Development is the major education and action program sponsored by the National Conference of Catholic Bishops.

Last year, American Catholics contributed a record-breaking $10.1 million to CHD. The San Diego diocese raised $57,000, one-fourth of which remained here for local grants.

"THIS PAST year, we increased our help for the poor and a national grant was made to assist the Refugee Resettlement Program in our diocese," Bishop Maher said in a letter to diocesan priests.

The bishop called to the priests' attention these facts: unemployment remains twice as high as once considered acceptable; the "feminization of poverty" in the United States means two of every three adults living in poverty are women and 15 percent of Americans live in poverty.

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Vatican slates investigation of Abp. Hunthausen...

By Jerry Filteau

WASHINGTON (NC) — The Vatican has named Archbishop James A. Hickey of Washington to conduct a formal investigation into complaints about Archbishop Raymond Hunthausen of Seattle.

Archbishop Hunthausen said the criticisms came from "reactionary elements within the Church which seem bent on undoing the renewal begun in our Church by the Second Vatican Council."

THE ARCHBISHOP is one of several U.S. bishops who have been targeted by conservative Catholics as the object of complaints to Rome.

Archbishop Hickey released a statement in Washington Oct. 26 announcing that he had been appointed by the Holy See to go to Seattle to "visit with Archbishop Hunthausen at length and to explore the views and opinions of informed members of the clergy, Religious and laity" so that the Holy See "may evaluate the criticisms and support the archbishop in his ministry."

Archbishop Hickey said he would make the visitation Nov. 2-8. He made no mention of specific issues involved in the investigation.

IN SEATTLE Archbishop Hunthausen included the text of Archbishop Hickey's statement in a letter to the archdiocese that was slated for publication in the Oct. 28 issue of his archdiocesan newspaper, ***The Progress.***

In the letter, in which he attributed most of the criticisms of himself and other bishops to "reactionary elements" in the Church, Archbishop Hunthausen said that "many bishops these days are in the position of receiving criticism of the sort that calls into question the direction of their pastoral ministry, and, in some cases, actually hinders that ministry."

He said he welcomed the investigation "because I am convinced that our efforts here in this archdiocese are in keeping with the spirit and intent of the (Second Vatican) Council...It will be of benefit not only to this archdiocese but to the church in this country and beyond as it seeks to renew itself."

ARCHBISHOP HUNTHAUSEN, 62, has been a bishop for 21 years and head of the Seattle Archdiocese for nearly nine years.

He received national publicity two years ago for his outspoken opposition to U.S. nuclear weapons policy. He refused to pay half his federal income tax as a protest against U.S. military spending and was a leading protester against the Trident nuclear submarine base in Puget Sound near Seattle, which he compared to Auschwitz, the most notorious of the Nazi death camps in World War II.

But a source close to the case who asked not to be quoted on specifics said that Archbishop Hunthausen's stand on war and peace issues did not seem central to the criticisms the Vatican has been receiving.

IN RECENT months Archbishop Hunthausen has been publicly criticized by some Catholic groups on the issues of abortion and homosexuality.

In June all seven members of his archdiocesan Respect Life Committee resigned in protest over what they called a lack of "support" and "moral leadership" from archdiocesan officials on opposition to abortion. Their letter of resignation said that "for three years our efforts have been frustrated by archdiocesan staff."

In September about 150 Catholics in the archdiocese protested in front of Seattle's St. James Cathedral when Archbishop Hunthausen gave permission for the national convention of Dignity, an organization of homosexual Catholics, to use the cathedral for a Mass.

IN AN interview in ***The Progress*** before the Dignity convention, Archbishop Hunthausen strongly reaffirmed Church teaching that homosexual orientation itself is "morally neutral" but "homosexual activity is objectively wrong, sinful."

At the same time he defended his decision to welcome Dignity and let the organization use his cathedral, saying that "this does not mean I embrace the position of each and every member of Dignity."

He said he made his decision after consultation with "a representative group of my fellow priests, as well as with theologians and other advisers."

"I REALIZE that some of our people might well question the decision or even misunderstand it entirely," he added.

Father Michael Ryan, chancellor of the Seattle Archdiocese, in a telephone conversation with NC News declined to discuss specific charges that may have been levelled at Archbishop Hunthausen. He referred all such questions to Archbishop Hickey's office.

Father Maurice Fox, Archbishop Hickey's secretary, said that the archbishop "was not given any specific agenda or area of concern" but was rather given only the general mandate to "assess the situation" — to study strengths and weaknesses in the Seattle Archdiocese — and to report his findings back to the Holy See.

AN OFFICIAL of the Vatican's apostolic delegation in Washington, the liaison office between the Vatican and the U.S. Church, also declined to discuss any specifics of the case.

Speaking in general of apostolic visitations, as such Rome-initiated investigations are called, the delegation official, Dominican Father Nicholas Halligan, said that "all these things are 'ad hoc'...wherever there is a problem that the Holy See wants to investigate."

Asked what kind of authority or mandate an apostolic visitor would ordinarily have in a case, Father Halligan said there is "no standard" that would apply to all cases. This is "totally dependent on the commission given to him" when the Holy See appoints a visitor, he said, and it varies according to the circumstances in each case.

THE VATICAN Congregation for Bishops would be one of the departments to initiate a Holy See investigation when questions about a bishop's conduct in office are involved, but it is not the only one, Father Halligan said. The initiative could come from any office of the Holy See, depending on the circumstances of the particular case, he said.

The Wanderer, an independent Catholic weekly published in St. Paul, Minn., which is one of the voices of conservative Catholic opinion in the United States, in recent weeks has cited Archbishops Peter Gerety of Newark, N.J., and Rembert Weakland of Milwaukee along with Archbishop Hunthausen as U.S. bishops who it said are acting in opposition to Rome.

In a long interview with Archbishop Edouard Gagnon, pro-president of the Pontifical Council for the Family, which appeared in the Sept. 29 issue of ***The Wanderer,*** the newspaper's interviewers cited those three archbishops in a series of questions in which they suggested that there are "false bishops" in the United States who ought to be "deprived of their Sees."

...'purpose to clarify, not punish'

By Sister Mary Ann Walsh

VATICAN CITY (NC) — The purpose of an apostolic visitation is not to punish a bishop, but to clarify conflicting information about a diocese, said a Vatican official familiar with the visitation process.

An apostolic visitation is a formal Vatican investigation into the way a bishop is ministering to the faithful and administering his diocese.

"AN APOSTOLIC visitation is not to point a finger at or punish a bishop," but is to clarify matters, and "is the result of conflicting information which the apostolic delegate in the United States and the congregations here in Rome have received about a bishop," said the Vatican official.

"Hopefully, the visitation vindicates a bishop rather than points a finger at or deposes him," he added.

The Vatican official was asked about the process in relation to the planned investigation of Archbishop Raymond Hunthausen of Seattle. On Oct. 26 Archbishop James A. Hickey of Washington announced that he had been appointed by the Vatican to conduct an apostolic visitation in Seattle.

THE VATICAN official, saying he could not comment on a specific visitation case, limited his answers to describing the general investigation process.

A visitation "has to be ordered by the pope," the official said.

"He is the one who appoints the visitator to discover the truth," he said. "The visitator then speaks to the ordinary and to others who can help him to understand the situation."

THE VATICAN-appointed investigator is called a visitator.

The official said that usually it is not one specific issue "but a combination of different things" which precipitate an apostolic visitation.

Public stands on political issues, such as "nuclear warfare, disarmament and military budgets" are the kind of things which really cause the complaints even though what people present as the issue often is something else, usually something religious, he added.

(ARCHBISHOP HUNTHAUSEN has taken strong public stands against nuclear arms, but said he did not think this was an issue in the visitation.)

The Vatican official said that strong political statements "tend to alienate committed lay people of more conservative political ideology who could easily exaggerate religious questions which are not really at the basis of their issue."

The visitator has to look at whether it is really a religious or a political question, the official said.

"IF IT is a political question, we're most concerned that the ordinary not come across as identifying with any one partisan group but that he relate to all as pastor and father. He should be receptive to those in his diocese who are not of his political persuasion," he said.

Problems come when the ordinary speaks strongly on an issue on which the Church has no clear position, perhaps by asking: "Can a Catholic serve in the military in good conscience?" the Vatican official said.

The official also said that the spirit of the apostolic visitation is one of "brotherly correction" and said that in the past an apostolic visitation to a U.S. diocese usually was conducted by a European member of the Vatican Congregation for Bishops.

"SINCE VATICAN II, however, in the spirit of subsidiarity and collegiality, it has been the feeling that it is better to have the local hierarchy provide one of its own to make the visitation, someone who can relate to the American situation," he said.

NATIONAL CITY — Saint Mary Church here is providing an infant, toddler and pre-schooler bi-lingual parish nursery in the club house for the convenience of parents of young children attending the early Sunday Masses. Information on the new program is available from Maria Amon at 474-7280.



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Around the Diocese

Sunday Mass, a Catholic Liturgy for Television
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Fr. Joseph Battaglia
Celebrant

The Blue Army of Our Lady of Fatima devotions will be held Nov. 5 at the noon Mass followed by holy hour at St. Joseph Cathdral, Third and Beech.

Mass for Peace in Ireland, held monthly, is planned for Nov. 5 at 5 p.m. at St. Pius X Church, 36 E. Naples, Chula Vista. Fr. Pat McNamara will celebrate.

Biblical Institute, led by Dr. Jane Via, will be held at Our Mother of Confidence Hall, 3131 Governor Drive, University City, Nov. 5 from 9:30 a.m.-2:30 p.m. Cost is $4 if registered by Oct. 31 or $5 at door. Offered by the Office of Religious Education and the Office for Evangelization and Adult Education. More: 574-6334.

Harvest Moon Dinner-Dance, held annually by the Italian Catholic Federation, St. Rose of Lima 229, Chula Vista, takes place Nov. 5 in St. Rose of Lima parish center, Third Avenue and H Street. Beef dinner and dancing to ***Our Song***. Donation is $7.50. Reservations: 427-1352 or 420-5488.

Shield of Roses program, a rosary procession at Dr. E. Allred's Abortion Clinic, is Nov. 5 from 9-10 a.m. Fr. Martin McGovern will lead. Meet at Alvarado Medical Center parking lot, 6495 Alvarado Road.

Las Vegas Night, an annual event of Blessed Sacrament School, is Nov. 5 at the parish hall, El Cerrito and El Cajon Boulevard, 6:30 p.m.- midnight. Win a trip for two to Las Vegas or San Francisco. Donation is $17.50 per couple, $10 singles, seniors $1 off. Happy hour, hors d'oeuvres, dinner and dessert. Advance tickets required. Call 582-3862 weekdays 8 a.m.-3 p.m.

Holiday Happening, held by Catholic Community Services Auxiliary, is Nov. 5 from 10 a.m.-3 p.m. at St. Therese Church hall. Handcrafted items, decorations, jams, jellies, cookies and candies. More: 460-8207.

Afternoon of Reflection on appropriate responses to loss will be presented by Sr. Vincent Otto and Dr. Dianna Greg at Our Lady of Peace Academy, 4800 Oregon St. The Nov. 5 program, from 12:30-5:30 p.m., includes Mass celebrated by Msgr. Sean Murray at 4:30 p.m. Dinner, optional, begins at 5:30 and costs $5. Reservations: 278-8239 or 223-0035.

Annual Christmas fair of Court Our Lady of Grace 1628, C.D.A., is Nov. 5 from 9 a.m. to 3 p.m. and Nov. 6 from 9 a.m. to 1 p.m. in Holy Trinity Church Hall, Ballard and Redwood streets, El Cajon. Handmade crafts and arts, Christmas decorations and white elephant booth featured.

Christmas bazaar at St. John of the Cross parish hall, Broadway and Washington, Lemon Grove, is Nov. 5, 9 a.m.-7 p.m. and Nov. 6 from 8 a.m.-2:30 p.m. Decorations, baked goods, plants, candies, raffle and children's shopping center.

Christmas boutique sponsored by Good Shepherd Women's Club will be held Nov. 5 from 9 a.m.-4 p.m. and Nov. 6, 8:30 a.m.-2 p.m. at 8200 Gold Coast Drive, Mira Mesa. Baked goods, handcrafted items and raffles.

Christmas bazaar, sponsored by the Women's Club of St. John of the Cross Church, Lemon Grove, is Nov. 5, 9 a.m.-7 p.m. and Nov. 6, 8 a.m.-2:30 p.m. at the parish hall, Washington and Broadway. Baked goods, potted plants, "children only" shopping, religious items and handcrafted items.

Christmas Craft Fair, presented by the Poor Sisters of Nazareth and auxiliary, is Nov 5-6 at Nazareth Childrens' Home, 10728 San Diego Mission Road. Bingo Nov. 5 from 5-9 p.m.; pancake breakfast Nov. 6 from 9 a.m.-1 p.m. in conjunction with the fair.

Hand knits, crafts, raffle and Christmas decorations will be available at the annual Christmas Bazaar at Mary Star of the Sea Chruch hall, 7727 Girard Ave., La Jolla. Nov. 5 from 11 a.m. to 6 p.m. and Nov. 6 from 8 a.m.-6 p.m. More: 450-5149.

Annual macaroni dinner sponsored by the Italian Catholic Federation, St. Francis Branch 239 of Vista. The Nov. 6 dinner is at St. Francis Church hall from 1-6 p.m. Money goes to charity. Tickets are $4 adults, $2 children.

Quarterly Communion for members of Stella Maris 183 Young Ladies Institute is Nov. 6 at 10:30 a.m. at St. Mary Star of the Sea Church, Oceanside. Mass dedicated to deceased members.

Organizational meeting of North County PATRONS, a diocesan support group for separated and divorced Catholics, will be held Nov. 6 following the 6 p.m. Mass at St. Francis Church, Vista. Meeting in church hall. PATRONS has spiritual, educational and social programs. Info: 451-1374.

Annual memorial Mass for deceased members of combined courts of Catholic Daughters of the Americas, will be held Nov. 6 at 10:30 a.m. at St. Joseph Cathedral, 1535 Third Ave. More: 281-2446.

Installation of officers for Knights of Columbus Fourth Degree Balboa Assembly is Nov. 13 at the Cabrillo Club. Dinner is $8.50 per person. Reservations are due by Nov. 6.

Mass and social evening are planned by the North American Conference of Separated and Divorced Catholics, Nov. 7 at 7:30 p.m. at St. James Church in Solana Beach. Cost is $1. Mass will be celebrated by Fr. John Howard. Details: 755-2545.

Mass and healing service at Mary Star of the Sea Church, La Jolla, is Nov. 8 at 7:30 p.m Celebrant will be Fr. Jerry Bevilacqua. Details: 284-2674.

Mass with healing service, sponsored by the San Luis Rey Prayer Community and offered by Fr. Ralph Weishaar, occurs Nov. 8 at 7:30 p.m. at San Luis Rey Mission Church, Oceanside.

DCCW Oceanside Deanery meeting and luncheon is Nov. 9 at St. Stephen Church, Valley Center.

"Guilt of Divorce and Religion" will be discussed by Dr. Ed Schafranske, clinical psychologist at a meeting of Separated and Divorced Christians of Northeast County, Nov. 9 at 7:30 p.m. at St. Michael social hall, 15546 Pomerado Road, Poway. Info: 748-4510 or 451-3679.

Prayer for Peace service at Christ the King Church, 29 32nd St., is Nov. 11 7-7:45 a.m. Childcare may be available. More: 231-8906.

"Romans 8," a renewal program based on St. Paul's letter to the Romans, begins Nov. 11 7-9:30 p.m., Nov. 12 noon-7 p.m.; Nov. 13 noon-5:30 p.m. at La Providencia House of Prayer, 6913 Mewall Dr. Reservation fee is $5. Suggested donation $25. More: 698-6775.

Board meeting of the Diocesan Council of Catholic Women is Nov. 16 at 9:30 a.m. at St. Brigid Church, 4735 Cass St., Pacific Beach. Fr. David Croisetiere will offer Mass at 11 a.m. Lunch follows. Price is $3. Reservations, due by Nov. 12, at: 272-6191 or 274-4462.

Christmas and gift bazaar at Our Lady of Refuge Church is Nov. 12, 9 a.m.-4 p.m. and Nov. 13, 9 a.m.-1 p.m. at 4212 Jewell St., Pacific Beach.

Pre-Christmas Mart, an annual event held by the Immaculate Conception Fraternity of Secular Franciscans is Nov. 13 from 8 a.m.-3 p.m. at the Immaculate Conception Church in Old Town. Proceeds will go to the poor of San Diego. Details: 298-7038.

Lamb's Players Theatre presents ***Damien***, a drama about Fr. Damien De Veuster, in a benefit performance for Whispering Winds San Diego Family Camp, Nov. 13 at 8 p.m. Reserved seats are $20. Details: 286-8164.

Annual memorial Mass and corporate communion followed by breakfast will be held at St. Mary Magdalene Church, Nov. 13 at 10 a.m. for Knights of Columbus Thomas B. Austin Council 4958. Breakfast will be $2 adults and $1 children.

Join St. Patrick Seniors for ***Meet Me in St. Louis,*** a musical at Lawrence Welk's, Nov. 15 for $25.75. Includes buffet lunch. Call 282-7109 or 232-0708.

Code due Nov. 27

Continued from page 6

Holy See alone.

THE REAL issue, though, said Father Campbell, is good liturgy, and whether children of any sex rightly serve at the altar. But where the altar boy custom prevails in region or parish, "it is important not to violate the sensitivities of the faithful at the Eucharist. It is supposed to be a time of communion, not disruption."

With general absolution a major topic of discussion at the October World Synod of Bishops in Rome, Father Campell reiterated that the Code requires a danger of death situation or one of "grave necessity" before individual, private confession may be dispensed with.

'Protection, sanctuary'...

Continued from page 1

Compared to other border dioceses, this one is "in good shape" regarding its treatment of immigrants and refugees, Father Regin said.

"What's good about the way we're working is it's a coalition...we're not off trying to do it ourselves apart from other interested parties," he added.

CCS GIVES $6,000 annually to Centro De Asuntos Migratorios and is part of the governing board of the ecumenical agency that helps Hispanic aliens and refugees. Priests who minister to workers at San Luis Rey Downs training track in Bonsal, the site of recent raids by immigration authorities, called Centros De Asuntos Migratorios for help. As of Oct. 11 the agency was able to get 17 people released on their own recognizance and another released on bail.

CCS has worked with groups "that are urging non-involvement of the U.S. in El Salvador. We support the efforts of the Peace and Justice Commission. We have also been involved with some of the border protests locally," Father Regin said.

He and members of the Peace and Justice Commission have advocated immigration reform by visiting and writing to legislators and by writing to the Immigration and Naturalization Service (INS) and the State Department.

MANY OF the reforms Father Regin's letters have asked for are part of the new national policy statement.

More policing is needed, he said. The Department of Labor does not have the money to enforce labor violations that occur in the fields of North County and in Los Angeles' garment district, he said. "Those things go on because there is not a sufficient policing effort," Father Regin added.

The National Conference of Catholic Charities also wants immediate reform so "due process can be insured for those attempting entry to the U.S." The conference hopes the procedure will be judicial rather than administrative so it will be a "less arbitrary" process, he added.

THE LOCAL Church needs financial and legal support to open more necessary immigration centers, Father Regin said.

The Padre Hildalgo Center assists documented and undocumented workers with material support and advocacy, Father Regin said. "The bishop has identified that as a priority concern for our work with the Hispanics."

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Rev. Abbot David Geraets, O.S.B.

Benedictine priest serving as abbot of Our Lady of Guadalupe Abbey in Pecos, New Mexico. Active in the charismatic renewal since 1967. Established the School of Charismatic Spiritual Directors, which integrates depth psychology with traditional Catholic spirituality. Involved with retreats, spiritual direction and evangelization.

Rev. Richard Thomas, S.J.

Executive director of Our Lady's Youth Center in El Paso, Texas. Ordained to the priesthood in the Jesuit Order in 1958. Involved in the charismatic renewal since 1970. Very active in preaching, teaching, and community-building, particularly in the El Paso-Juarez area.

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Rev. Stephan Barham, Ph.D.

Orthodox priest with doctorate in clinical psychology. Nationally known teacher on human psychospiritual dimensions of man. A pioneer in the charismatic renewal of the historic churches. Was miraculously healed of terminal cancer in 1980. Founder of ACTS, a program centered on the healing power of the Holy Spirit.

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Maternidad de Maria Obtenida a los pies de la Cruz

Catequesis del Papa en la audiencia general del miercoles 11 de mayo de 1983

1. Jesús dijo a la Madre: Mujer, he ahí a tu hijo. Luego dijo al discípulo: He ahí a tu Madre.'' (Jn. 19, 26 s.)

En este Año Santo nos dirigimos con más fervor a María, porque un signo especialísmo de la reconciliación de la humanidad con Dios, ha sido la misión que a Ella se le confió en el Calvario, de ser la Madre de todos los redimidos.

Las circunstancias en las que fue proclamada esta maternidad de María muestran la importancia que el Redentor le atribuía. En el momento mismo en que consumaba su sacrificio, Jesús dijo a la Madre esas palabras fundamentales: ''Mujer, he ahí a tu hijo,'' y al discípulo: ''He ahí a tu Madre'' (Jn. 19, 26-27). Y anota el Evangelista que, después de pronunciarlas, Jesús era consciente de que todo estaba cumplido. El don de la Madre era el don final que El concedía a la humanidad como fruto de su sacrificio.

Se trata, pues, de un gesto que quiere coronar la obra redentora. Al pedir a María que trate al discípulo predilecto como a su hijo, Jesús le invita a aceptar el sacrificio de su muerte y, como precio de esta aceptación, le invita a asumir una nueva maternidad. Como Salvador de todo la humanidad, quiere dar a la maternidad de María la amplitud más grande. Por esto, elige a Juan como símbolo de todos los discípulos a los que El ama, y hace comprender que el don de su Madre es el signo de una especial intención de amor, con la que abraza a todos los que desea atraer a Sí como discipulos, o sea, a todos los hombres. Además, al dar a esta maternidad una forma individual, Jesús manifiesta la voluntad de hacer de María no simplemente la madre del conjunto de sus discípulos, sino de cada uno de ellos en particular, como si fuese su hijo único, que ocupa el puesto de su Unico Hijo.

2. Esta maternidad universal, de orden espiritual, era la última consecuencia de la cooperación de María a la obra del Hijo divino, una cooperación que comienza en la trémula alegría de la Anunciación y se desarrolla hasta el dolor sin límites del Calvario. Esto es lo que el Concilio Vaticano II ha subrayado, al mostrar la misión a la que María ha sido destinada en la Iglesia:''Concibiendo a Cristo, engendrándolo, alimentándolo, presentándolo al Padre en el templo, padeciendo con su Hijo cuando moría en la cruz, cooperó de forma enteramente impar a la obra del Salvador con la obediencia, la fe, la esperanza y la ardiente caridad, con el fin de restaurar la vida sobrenatural de las almas. Por eso es nuestra Madre en el orden de la gracia'' (*Lumen Gentium,* 61)

La maternidad de María en el orden de la gracia ''continúa sin interrupción'' hasta el fin del mundo, afirma el Concilio, que pone de relieve en particular la ayuda aportada por la Santísima Virgen a los hermanos de su Hijo en sus peligros y afanes (cf. *Lumen Gentium,* 62). La mediación de María constituye una participación singular en la mediación única de Cristo, que, por lo mismo, no queda ofuscada ni en lo más mínimo, sino más bien queda como hecho central en toda la obra de la salvación.

Por esto, la devoción a la Virgen no está en contraste con la devoción a su Hijo. Más aún, se puede decir que al pedir al discípulo predilecto que tratara a María como a su Madre, Jesús fundó el culto mariano, Juan se dio en cumplir la voluntad del Maestro: Desde aquel momento recibió en su casa a María, dándole muestras de su cariño filial, que correspondía al afecto materno de Ella, inaugurando así una relación de intimidad espiritual que contribuía a profundizar la relación con el Maestro, cuyos rasgos inconfundibles encontraba de nuevo en el rostro de la Madre. En el Calvario, pues, comenzó el movimiento de devoción mariana, que luego no ha cesado de crecer en la comunidad cristiana.

3. Las palabras que Cristo crucificado dirigió a su Madre y al discípulo predilecto, han dado una nuevo dimensión a la condición religiosa de los hombres. La presencia de una Madre en la vida de la gracia es fuente de consuelo y alegría. En el rostro materno de María los cristianos reconocen una expresión particularísima del amor misericordioso de Dios, que, con la mediación de una presencia materna, hace comprender mejor su propia solicitud y bondad de Padre. María aparece como Aquella que atrae a los pescadores y les revela con su simpatía e indulgencia, el don divino de reconciliación.

La maternidad de María no es sólo individual. Tiene un valor colectivo que se manifiesta en el título de Madre de la Iglesia. Efectivamente, en el Calvario Ella se unió al sacrificio del Hijo que tendía a la formación de la Iglesia; su corazón materno compartió hasta el fondo la voluntad de Cristo de ''reunir en uno todos los hijos de Dios que estaban dispersos'' (Jn. 11, 52). Habiendo sufrido por la Iglesia, María mereció convertirse en la Madre de todos los discípulos de su Hijo, la Madre de su unidad. Por esto, el Concilio afirma ''la Iglesia católica, instruida por el Espíritu Santo, la venera, como a Madre amantísima, con afecto de piedad filial'' (*Lumen gentium,* 53)

La Iglesia reconoce en Ella una Madre que vela por su desarrollo y que no cesa de interceder ante el Hijo para obtenere a los cristianos desposiciones más profundas de fe, esperanza y amor. María trata de favorecer lo más posible la unidad de los cristianos, porque una madre se esfuerza por asegurar el acuerdo entre sus hijos. No hay un corazón ecuménico más grande, ni más ardiente, que el de María.

La Iglesia recurre a esta Madre perfecta en todas sus dificultades le confía sus proyectos, porque, al rezarlo y amarla, sabe que responde al deseo manifestado por el Salvador en la cruz, y está segura de no quedar defraudada en sus innovaciones.

Resumen de Noticias

SPOKANE, Wash. (NC) — La situación de los hispanos es ''materia de gran preocupación para todos los católicos'' es el contenido de una declaración pastoral sobre el pueblo hispano emitida la semana del 10 de octubre por la Conferencia Católica del Estado de Washington.

La Carta documenta la condición de los hispanos en el Estado, recomienda acciones para superar injusticias y tiene la intención de ser usada como una fuente de consulta para las parroquias católicas del Estado de Washington.

Los hispanos conforman la mas numerosa minoría en Washington, dice la Carta. De la población total del Estado, que es superior a los 4 millones, 120,000 son de origen hispano, de acuerdo al Censo de 1980. Esta cifra no incluye un estimado de 47,000 trabajadores migrantes en el Estado.

La vivienda es un problema crucial entre los hispanos que sufren un alto desempleo, doble del promedio estatal, y bajos ingresos, dice la Carta Pastoral.

El sistema de ayuda federal (welfare) tiene poco impacto entre los hispanos, principalmente poque el lenguaje es una barrera y ''típicamente es gente orgullosa, y muchas se resisten en buscar ayuda...''

Los hispanos también quedan atrás en educación, dice: en Washington, ''el 31 por ciento tiene educación básica o menos, y de éstos, el 25 por ciento no han ido mas allá del quinto grado...Menos de un tercio (31), terminan la secundaria.

La declaración tambien puntualiza que un hispano tiene el doble de posibilidades de ser detenido que un blanco. Sin embargo existe una mínima representación hispana en la profesión legal y no existe ni un solo juez hispano en el estado. La Asociación Abogados del Estado de Washington, tiene solamente 10 abogados con español fluido.

LAREDO, Texas (NC) — Un sacerdote diocesano de Corpus Christi y la secretaria de la parroquia han sido sentenciados a un año de prueba después de declararse culpables de transportar extranjeros ilegales.

El padre Thomas Davis, de 50 años, pastor de la Iglesia de St. Francisco Xavier en Laredo, y su secretaria, María Elena Requejo, fueron arrestados el 29 de septiembre después de ser detenidos por agentes de la Patrulla de la Frontera de los Estados Unidos, aproximadamente a 100 millas al oeste de Corpus Christi.

Ambos fueron sentenciados por un magistrado norteamericano por un delito de menor cuantía por ayudar e instigar el ingreso de extranjeros ilegales.

El padre Davis y la señorita Requejo estaban transportando a siete nicaraguenses y seis guatemaltecos desde la parroquia de Laredo, donde estaban, a Corpus Christi donde planeaban embarcarlos ''a destinos diferentes'', dijo el Padre Davis.

El obispo de Corpus Christi, Rene Gracida, quién estaba en Roma cuando se llevó a cabo el arresto, calificó la acción del padre Davis como ''un serio error de juicio.''

WASHINGTON (NC) — Parar la tendencia hacia una guerra regional debe ser la primera prioridad de la política de los Estados Unidos hacia América Central, afirmó el Arzobispo de Washington, James A. Hickey, en su testimonio prestado ante la Comisión Kissinger, el 21 de octubre.

El Arzobispo Hickey dijo a la Comisión que una solución política debe preceder a programas económicos en gran escala y de larga duración. La Comisión bipartidista, presidida por Henry Kissinger, ex Secretario de Estado, fue organizada con el fin de elevar recomendaciones para una política centroamericana para el gobierno del Presidente Reagan.

El Arzobispo, quién habló en nombre de la Conferencia Católica de los Estados Unidos, dijo que los Estados Unidos deben dar la bienvenida a dramáticos cambios sociales.

Hickey dijo: ''Si fallamos en definir nuestros intereses para acomodarlos al cambio, estamos oponiéndonos a él. Esto colocará a los Estados Unidos en contra de la Iglesia Católica allí que apoya el cambio. Debemos apoyar una reforma agraria genuina y otros esfuerzos destinados a eliminar las enormes iniquidades de la región.''

En el pasado, el Arzobispo dijo que la política norteamericana hacia Centro América ha sido vista muy a menudo como defensora del status quo y de los regímenes autoritarios.

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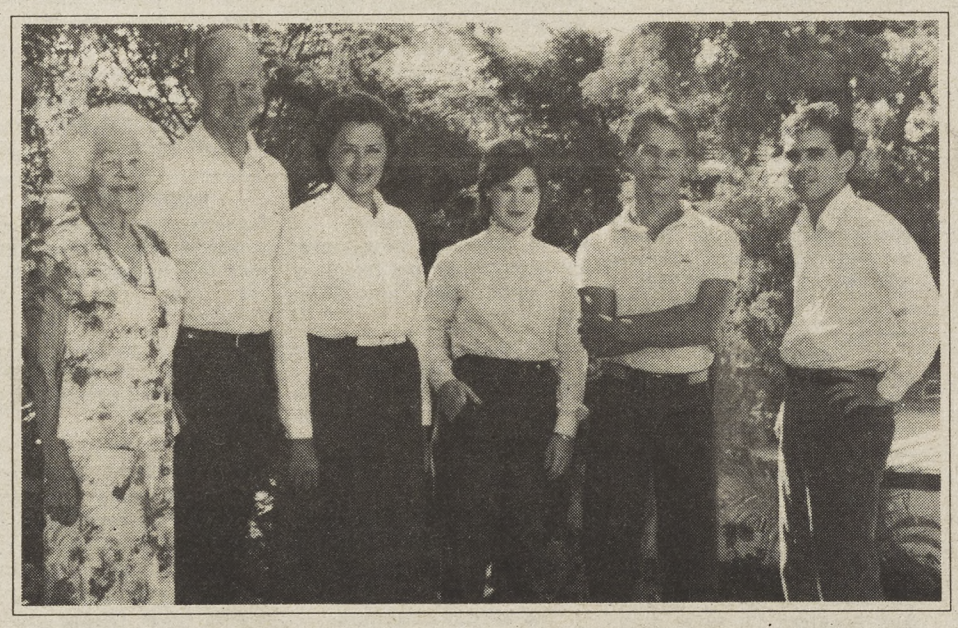
Councilwoman Gloria McColl

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Councilwoman Gloria McColl, the only woman on the San Diego City Council, led the fight to add more women's restrooms at San Diego Jack Murphy Stadium. This is the kind of fast action that Gloria McColl is known for.



- ☆ She has proposed the establishment of a city-wide Senior Citizens' Advisory Board to advise the Mayor and City Council on the unique problems of seniors.
- ☆ To give Senior Citizens direct access to City government, Gloria McColl has set up a special Senior Citizens' Hotline ☎ 236-6984.
- ☆ She has called for a city-wide anti-crime effort and has supported additional personnel for the Police Department.
- ☆ Her efforts to save San Diego's canyons and open areas have already resulted in almost 40 acres of hillside being saved.
- ☆ She has called for better street lighting as a way to help combat neighborhood crime.
- ☆ She is working to expand the San Diego Trolley.



The McColl Family: Gloria McColl with her mother, Mrs. Leo J. Demers, her husband, Dr. Douglas McColl, her daughter, Corrinne McColl Hough, and her sons, Gavin and Ian McColl.

Married, and a mother of three grown children, Gloria McColl has lived with her family in their Kensington home for the past 19 years. Gloria McColl holds lifetime memberships in St. Didacus Church and the Freedoms Foundation.

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